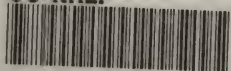


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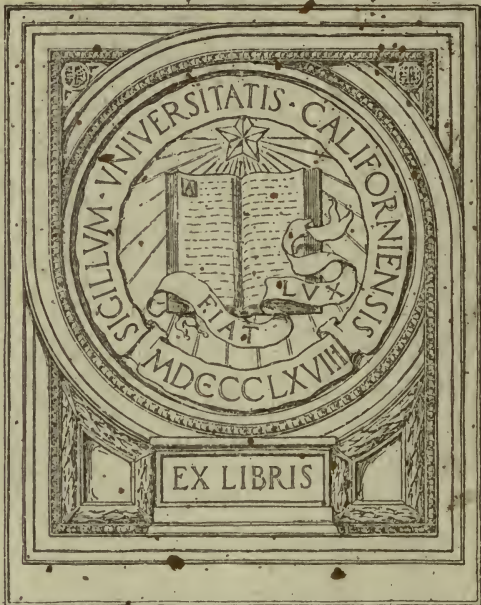
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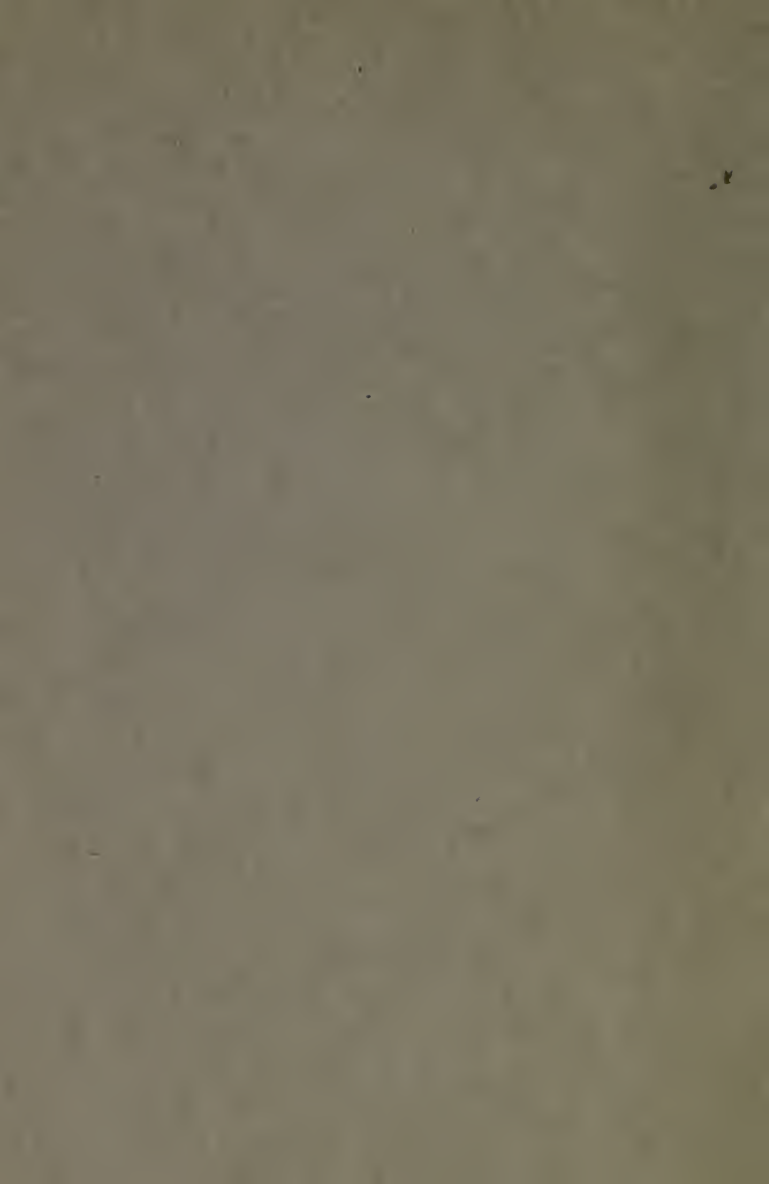
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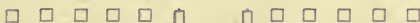


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ESSENTIALS of HAPPINESS

A Manual of Humanity,
Its Character and Attainment

By DR. F. F. TANAKA



J. F. ROWNY PRESS
Los Angeles : California

1922

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DR. F. F. TANAKA

Gift

DEDICATION

THESE PAGES ARE WRITTEN SOLELY :
FOR THE UPBUILDING OF TRUE MANHOOD AND
WOMANHOOD ;
FOR THE BENEFIT OF THOSE MEN AND WOMEN
WHO HAVE AWAKENED TO THE GRAVITY OF
THE NATURAL LIFE ;
FOR THE GREAT CAUSE OF HUMANITY ;
AND FOR THE SAKE OF THE CREATOR
WHO ORDAINED FOR HIS CHILDREN
THE GIFT ETERNAL—HAPPINESS
THE AUTHOR HUMBLY LAYS THIS VOLUME
BEFORE THE “THRESHOLD TO THESE
PRICELESS TREASURES”

*Of this edition there were printed
1000 copies for distribution. Each
book is numbered and autographed
by the author, and this volume is
Number 62.....*

J. J. Taubke

PREFACE

This treatise is an attempt to bring out in a few words the **ESSENTIALS OF HAPPINESS** in such a way so as to free the reader's previous conceptions on the subject. The more completely one is able to eliminate his preconceived notions, the better he will understand it.

For this book treats only of the *Actualities* (conditions existing as they are). It does not take into account anything *Conditional* (conditions that might be existing); neither does it intend to discuss *Impracticalities* (conditions never really existing).

Both the principles and the interpretation of the principles, as pre-

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sented in this book, are the direct result of constructive philosophy built upon the life and activities of man in relation to this great world in which we are a part. It therefore appeals only to our intuitive knowledge, rational understanding, and wise judgment—with them, only, may we appreciate the spirit of this Volume—**ESSENTIALS OF HAPPINESS.**

F. F. T.

Los Angeles, Cal.

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INTRODUCTION

THE WORLD (UNIVERSE)



THE World may be defined as having physical and spiritual conditions, directing and determining the destiny of humanity. These conditions are made up of two primary Principles: *Natural Force* and *Artificial Violence*.

Natural Force, or Law of Nature: The Law of Nature predominates over all things. It is the Supreme Power working out its original plan in routine, punctuality, and harmony. It cannot be halted; it never waits; it never changes; it is always inde-

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pendent, and never has the slightest consideration for any force outside its domain. This Law is constantly in action; it never fails to work in its own way. Moreover, it takes the original course—it never changes with times, localities, age, circumstances or people. So far as it is concerned, it interferes with nothing, and nothing can interfere with it.

Artificial Violence: By the phrase “Artificial Violence” is meant the laws, religions, sophisms, customs, traditions, and teachings which are promulgated by those opposing the ruling principles of the Force of Nature. Unlike the Natural Force, the Artificial Violence is never constant; never the same; always changing with the people, circumstances, times, and places, in which it exists. The Artificial Violence possesses no

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will or power in itself. Its existence is possible only by the faithful and constant patronage of humanity. In that condition only does it exist.

The Relation of Natural Force and Artificial Violence: The Force of Nature and the Artificial Violence are not intended to be co-operative. The former needs no co-operation; the entire universe belongs to it; and, so far as it is concerned, it is running the universe perfectly. Therefore, if the Violence of Artificiality wants to be in any way effective and useful, it must come to the standards of the Supreme Power—the Law of Nature.

The Relation of Humanity to Natural Force and Artificial Violence: Although humanity is directly under the supervision of the Violence of Artificiality, nevertheless this violent

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artificiality is subject to the strict control of the Force of Nature. Humanity, regardless of the omnipotent power of nature, framed the principles involved in the Artificial Violence by its own volition, and for the constitution of its own life. If humanity fails to live in accord with the laws of this Supreme Power, its attainment of earthly wealth or artificial substitutes of whatsoever kind for the real life provided for it from the beginning, then humanity it is that suffers. The Law, supreme, does not even know of the resulting discord. Therefore, the greater the conflict between the Violence of Artificiality and the Force of Nature, the more misery to human life.

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HUMANITY

GENERAL CONSIDERATION.

LIFE OF HUMANITY



THE *Life of Humanity* consists of *Thought* and *Action*. One without the other is unthinkable. When devoid of both we have no life at all.

If thought exceeds action, or action exceeds thought, we have an unbalanced life. When they are in perfect harmony we have a normal life; and, if they proceed from Natural Force, we have that Law by which man was originally intended to live his life.

Thought and Action: Thought and

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action are the manifestation of spiritual and physical phases of our being, respectively. *Physical life* means the maintaining of organic functions. When the entire physiological organs of the body cease to function, the term death is used. The impairment of function of any part or portion of its organs is known as *sickness* or *ill-health*. On the other hand, the *Spiritual life* is meant the acceptance and realization of *Truth*, or *Actualities*. A man is totally *dead* so far as his *spiritual life* is concerned when his life is existing under *false impressions*, or *impractical beliefs*; hence the *defiance* of *Truth*. The term *ignorance* is employed when that man whose life is partly under an impression or influence other than the presence of *Truth* or *Realities*.

How strange it is that many a time

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the simplest things are the hardest to understand. Take, for instance, the words of Christ. They are spoken and written in the simplest and plainest possible language with sound logic and consistent arguments, and yet we do not seem to understand His meaning. We would only wonder why that is, under the normal condition of our minds! There is no other reason to account for our misinterpretation of His word than that our thought has not proceeded from Natural Force; but is rather from the result of habitual wrong thinking. And the wrong thinking is the root of our misconception and misconduct of our life and its activities.

Right vs. Wrong Thinking: How often we are amazed at the expression, "Do you know what you are talking about?" We who do not

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know what we are talking about are victims of wrong thinking. In fact, all the so-called "troubles" of our minds are the result of wrong thinking.

There are two ways of thinking: One is to think in direct line with the Law of Nature. The other is to think, not in the direct line of natural laws, but in exact conformity with the Violence of Artificiality. The thought that agrees with the natural laws is the language spoken by universal humanity. Take, for example, some such thought as "*I can take advantage of him because he does not know any better.*" This is not a universal thought because it conflicts with the Force of Nature. It is, however, in perfect conformity with the Violence of Artificiality. It violates the universal nature because such a thought

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is only workable in sections where Artificial Violence predominates. Where the laws of nature rule, it never succeeds. It is as insignificant as a candle trying to intensify the rays of the sun!

On the other hand, the thought that, "*I am obliged to help him because he does not know any better,*" is a universal thought, for it agrees with the nature of original humanity. Such a thought neither offends any man, nor is misunderstood by anyone who is free from the adulteration of the Violent Thought. Any thought is universal when it co-operates with the desire to work together for the common interest—for Life's highest purpose.

Character of Action: Aside from the activities pertaining to ambition, humanity is ever striving for the

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great purpose of Life—Happiness. Those activities directed by right thinking are performing the natural functions of responsibility attached to the struggle of original man to gain his happy state. All activities directed by wrong thinking result from the influence of Artificial Violence, and are not in any way accomplishing anything toward the gaining of his happy state. Rather, they are wasted, bearing no good result, and impairing the energy of mind and body. They are useless, so far as their contribution to the Purpose of Life is concerned. To make a concrete instance of this statement: A man who goes regularly to church, prays and gives according to the church requirements and under its sanction, but whose *thoughts* and *actions* are not hourly in exact con-

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formity to the will of God, will find his mechanical effort and energy wasted, so far as his "being saved" is concerned.

PURPOSE OF HUMANITY

If we can only realize that the primary object of humanity is instinctively struggling toward a common end—HAPPINESS—then we would find ourselves in more absolute harmony, not so much in resolute discord! Neither the expression of language nor the manifestation of our actions seems to indicate that we are intimately united in this purpose of life. But if we observe our lives closely we will discover that our nature, either *Inherited*, *Acquired*, or *Predisposed*, is universal. We are no more contending or competing for happiness than we are seeking after Divine Grace.

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State of Happiness: Happiness may not be comprehensively defined in a few words, because to some, *the way to misery, or hilarity* is taken for happiness; and to others,—Happiness is totally unknown. Besides, Happiness is a state of mind that cannot be shown or given to anyone, as you would give a tangible thing. However, we can imagine that the state of happiness is similar to that of the existence of electricity. One is as tangible in its essence as the other, and as tangible in its effects. With electricity, unless we have the necessary apparatus to extract it from the atmosphere, it is not in existence, so far as we are concerned. The same is true with happiness; for it will never come to us, no matter how long we wait, or how earnestly we seek after it, or however much

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there may be in store for us, unless we use the *proper apparatus of life*.

Happiness is naturally brought to humanity when it has lived according to the Original Plan of Life. In this Plan are co-operated the Inherited Nature and the Acquired Characteristics, and by following this (that is, by using the right apparatus of life) we are inevitably led to that Predisposed State of Happiness. It can safely be stated that the success of universal nature can be reached only when Happiness, attained through living in the Inherited Nature and with the Acquired Characteristics of humanity, is won.

UNIVERSALITY AND PECULIARITY OF HUMANITY

Human nature is universal; but it has superimposed peculiarities. By the phrase, "universality of hu-

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manity" is meant the Inherited Nature which rules in man. By "peculiarity, or variance of humanity," on the other hand, is meant the Artificial characteristics of the world displacing the Inherited Nature. Perhaps the best example of this may be seen in the natural resemblance of all children. They are alike. There is no artificiality in them. But as they grow older some are taught without just wisdom that a mayor is more honorable than a carpenter; that money is the most desirable thing in the world; that a pickpocket should be arrested, but not the dishonest bank-president. Others are educated with differing viewpoints. By the time a child is grown, he is no longer like his fellows,—he is filled, mostly, with Artificialities.

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No man is peculiar, different, or odd, when he is directed by the influence of universal characteristics. On the contrary, he is even more odd and more of a nuisance than a monkey when he is blindly loyal to the artificial establishments of this world. There is positively no other reason to account for the differences in humanity other than that one is natural, or nearest to the natural, while the other is unnatural or artificial. Therefore, the variance of humanity is directly or inversely proportionate to the quantity of natural or artificial qualities predominating in each person.

INHERITED NATURE

The First Principles of Universal Humanity: These principles are (1st) *Faith*, (2) *Hope*, and (3) *Aspiration*. The behavior of each of

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these qualities is universal with all men. The unimpaired state of these qualities constitutes living manhood. With them, there is life; without them, there is no life.

We do not know, concretely, what Faith, Hope, and Aspiration are, any more than we know why gasoline ignites and water does not. We are compelled to treat these two liquids according to the special demands of their general properties; but we are helpless in not recognizing the apparent differences between them. In the same way, though we may not be able to define concretely Faith, Hope, and Aspiration, we utilize these principles, and they are vital in guiding our destiny. Our proper understanding of these principles means, therefore, right and natural living—resulting eventually in happy

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life. Otherwise, it will lead us to the life of mystery, misunderstanding, and discontentment.

FAITH

The power of Faith is so determinate and so strong that, according to the words of St. Paul, it "can remove mountains." Nevertheless, Faith is by no means with us all the time. It ever increases as the amount of artificial qualities decreases; and, inversely, it decreases as the Artificiality in us increases. Frequently, through a man's life, Faith is completely obscured by the Artificial Violence of this world, and results in the premature destruction of life.

State of Faith: Have you *faith* that two and two are four? "Faith" is hardly the word to express your state. It is not appropriate. We do

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not need to have "faith" for a self-evident fact. A fact requires no faith. Have you *faith* that oats bring forth oats, not potatoes? You do not have *faith* that oats will not bring forth potatoes. Therefore, when you want potatoes you do not sow oats. We do not have "Faith" in anything that has not been proved to be *Reality*. Faith has no relation with anything either self-evident or obscure. It is related only to Reality. Reality is neither self-evident nor obscure; it is a spontaneous manifestation of the action of Faith.

Reality: The text of Christ's Sermon on the Mount (Beatitudes) is the best example of Reality. It will remain an eternal Reality, never becoming materially evident. Nevertheless, it may be spontaneously manifested in evidence of actual fact by

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reason of the faith we have in it. It is *not* the *knowledge of God* that shall make us see God; but *purity of heart*; thus saith a Beatitude. It is *not merely knowing the fact* that planting will bring harvest, but it is the *act of planting that will bring harvest*. The state of being pure in heart, or the act of planting, respectively, is the act of Reality. Knowing the Reality—that is—to *reap*, in faith we plant. If, on the other hand, we refuse to recognize the Reality, there would never be a planting. If we do not have Faith in the Reality that “Blessed are the pure in heart, for they shall see God,” and do not act upon its Reality, it is plainly evident that we shall never see God.

The Act of Faith: “Blessed (Happy) are they that mourn; for they shall be comforted.” It is not

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quite the same as the multiplication table in principle; but it is as real, as that the vital seed will bring forth its offspring in due season. The seed itself never grows unless planted in favorable soil. Likewise, no one can be comforted unless he mourns, according to the doctrine of Christ. It is very plainly real, is it not, that by putting our faith into practice we shall be in the realm of eternal reality, and shall obtain a realization of the source of real Hope? To look into the glorious countenance of God: or the season of harvest, which is a marvelous work of Faith, is to see the spontaneous manifestation achieved by placing the Faith on Reality, and acting upon it.

HOPE

In Hope, we work, we strive, we toil, and we live for the assurance of

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attainment. In despair, we trifle, we trespass and we perish for the usurpation of attainment.

Hope and Despair: It is a real use of Hope and we have faith that "Blessed are the poor in spirit; for theirs is the kingdom of heaven," and when we live up to the letter of it in order that we may gain entrance to heaven. It is the empty use of Hope when we carelessly use it in connection with our unnatural desire to get rich in the city's streets, or in some elegantly appointed offices. To "work" thus in "hope" of exacting money from such pretense is not work in its *real* sense; but is an act of loafing as well as an act of trespassing. The deed is done, not in Hope, but in a real despair.

Speculation, not Hope: "I hope to make money in business." Such

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an expression is commonly used. But the use of the word "hope" in that sense is also greatly abused. True Hope hopes only in Reality, and knows that: *to be in business to make money is not any more real than to be in business to lose money.* There is no axiom in either case. On the other hand, it is perfectly permissible to say: "I speculate to make money in business," if one is honest enough to admit what he is doing. There is a vast difference between Hope and Speculation. Hope is founded upon Faith. Speculation is founded upon conditions. Hope realizes, and speculation is casual.

The Object of Hope: Hope is like Faith in that it hopes neither in the obvious nor in obscurity, for its object is directly in line with spon-

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taneity. That is, we do not hope for an orange to be an orange, that is self-evident; nor do we hope to see the kind of creatures inhabiting the planet Mars, that is obscurity. But in hope of the harvest, we are prompted to plant seed. It is a spontaneous manifestation of Reality. Summarized, the thought is this: *The act of planting seed is Faith; the wisdom of planting will bring harvest, which is Reality. Therefore, the season of harvest is Hope.*

Existence and Peculiarity of Hope: Hope, as we have seen, is founded upon the spontaneous manifestation of Reality. As Reality is yet in the state of being true only, it is not an evidence of truth. The evidence of truth, as well as the reward of Hope, is the Harvest. Since Reality is not

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an evidence, the assurance of Hope is not secured.

We do not know why our pure hopes fail us at times. But it is well for us to know that disappointment may come by sickness, storms, lack of proper materials, wrong calculation, gross negligence, or any other thing that pertains to Natural Force and the Violence of Artificiality. To the fatalists it may be bad luck, or fate; to the Christian it must be Providence; to the ignorant or the infidel it is, "Oh, Hell!"; to the crook it is an excellent opportunity to swindle; and to the honest and sincere, if they do not properly see the peculiarity of Hope, it may mean skepticism or despondency. To the hypocrite it means continual impersonation; and to the wise, it is the working of the irresistible Force of Nature.

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ASPIRATION

With Faith we act; in Hope we are assured, and by Aspiration we rise to the better, greater, higher, and nobler things of life.

Quality of Aspiration: Aspiration never willfully imitates; is always independent; never deals blindly; is never dishonest; never irresponsible, but always acts with the utmost purity.

We aspire to reach something better and nobler, which has not yet been physically revealed to us; but we know it to be there because of the *Realness* of its existence created by the assurance of Hope. Aspiration, in spite of the interference and confusion of the unreal, false, mocking media and everything else artificial in the world, will, in its own way, reach Reality in its final state. Chris-

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topher Columbus never had seen the New World before he discovered it. But he had the vision of the New World, which made it possible for him to locate it with the assurance of Hope. He did not do it in the sense of speculation; but in Hope, because it was Real to him. It is Aspiration which moves the universal man to reach for the ideal.

Faith, Hope, and Aspiration make up the fulcrum on which our life's lever balances. By placing life on the fulcrum of that lever which measures the predominating qualities of the natural and artificial things of life, a man's temperance, sanity, and worthiness may be determined.

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PART II

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GENERAL CONSIDERATION



NOTHING in this world is more beautiful and lovely than the natural state of humanity. Why? Because it manifests the same *Inherited* and *Acquired* common characteristics. It speaks a universal language; through its media we understand each other's struggles; with it, only, we march together in the pursuit of life's purpose. On the other hand, this same humanity can be ugly and spiteful as is everything artificial. No one fails to recognize, in the lovely nature of children, the

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fact that they are perfect specimens of the original humanity. They are not yet spoiled by the "smart" things of the world. On the other hand, if these same children become sophisticated, they are unbearable. Christ once said of little children that unless we all become like them we would not be able to enter the kingdom of heaven. In fact, at our best, we are nothing more than spoiled children, ourselves. We have lost our natural charm and innocent nature through worldly artificialities. The loveliness of children is attributed to their natural innocence; since men and women are no longer innocent, nor can they go back to childhood, will they stay in ugly and adverse conditions throughout their life? In manhood, humanity acquires a new nature, in which is in-

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corporated a set of characteristics for the purpose of upbuilding a character even more beautiful than that in the innocence of childhood.

ACQUIRED NATURE

The Fundamental Characteristics of Humanity: Humanity, as it grows, with its Inherited Nature, universally acquires (1st) *HONESTY*, (2nd) *MODESTY*, (3rd) *PURITY*. The general properties and action of each of these qualities are universal with all men. The unimpaired state of these qualities builds the beautiful character of manhood. With them there is worthy life; without them there is vain life.

Beautiful character is never found except where dwells Honesty, Modesty and Purity. We know more about honesty than dishonesty; and

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we desire to be honest rather than dishonest. We prefer to live the sensible and moderate life rather than a life of careless ease; and, finally, we desire above all else to be right rather than wrong, straight rather than crooked, and just rather than unjust. We know this to be true. No woman would prefer to be the concubine of some luxurious gentleman who feeds her from gold plates, adorns her with the richest jewels that money can buy. She would rather have a man for whom she cares dearly and with whom she is willing to live in poverty, and endure hardships if need be, but with love and peace of mind. The same rule holds good for man. He would sooner live his whole life for the woman whose devotion is loyal and whose character is inspiring, than to

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the woman to whom he is enslaved for the satisfaction of her whims and vanity.

We would rather be in business for ourselves and work fifteen hours, or more, a day, if necessary, in order to make it successful, than to enslave ourselves to someone who would pay no matter how large a salary. We would rather wrestle with our equal or a superior than with a five-year-old. The chance of winning the bout with the former is a matter of uncertainty; whereas, with the latter, the winning is assured.

No man is naturally lazy; no man is naturally a crook; no man is naturally sophisticated; because dishonesty, immodesty, and impurity are directly opposite to his natural character. Humanity is unwillingly playing the false life on account of liv-

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ing in the hopelessly incompetent artificiality!

HONESTY

“Honesty is the best policy!” None of the aphorisms is better known than this. But to what extent is honesty the best policy, or at what time, or in what way? That those questions arise shows that the adage today does not seem to be appreciated as much as in the time of its propounding. This is probably due, partly, to the misapprehension, or the misconstruing of the original meaning of the word “Honesty”; and partly, it may be, that remarkable changes have taken place in the peculiarities of humanity. Today, it would seem that humanity has so altered that we openly exalt the man who practices the policy, “dishonesty is the best policy!”

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Quality of Honesty: If Honesty in an ordinary sense means "foolishness," or does not mean much to us, the true "Honesty," which is acquired by us originally, must mean but one thing. True Honesty never associates itself with excuses, alibis, pretensions, or self-advertising. Honesty is silent; it never speaks; it acts. It is astoundingly independent. It always seeks and sees through courses other than those mentioned. It is brave and stoic. It fights, single-handed, to the finish; never surrenders to anything inferior.

We do not know one's honesty by his words; we have to believe him,—no, we do not have to believe him; we soon know him to be honest by his individuality! Honesty is therefore one of the highest qualities of the

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beautiful character of universal manhood.

Spurious Brand of Honesty: In speaking of Honesty we probably oftenest refer to the following brand: A business concern once had an advertisement in a certain paper: "We advise you to get at least a half-dozen pairs of shoes, while they are selling below the normal cost at our store, because the price of these same shoes will be doubled or more within a few months. Thus, save yourself considerable money."

We do not doubt the honesty of this energetic business man when he tells the public the truth of the situation in the shoe market, as forecast in the price of shoes; nor that the public would save money by following his advice. But, we cannot understand why the merchant is so gen-

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erous in spending hundreds of dollars, merely for the benefit of his customers. According to the wording of the advertisement, he had never thought of himself. That is strange, for it happens that he is the owner of the establishment!

On the other hand, it might be possible that this merchant is the kind who does not care anything about saving his customers' money; but looks forward, chiefly, to big business for himself. If this interpretation of the motivating purpose of his advertisement were correct, then the honest words of his advertisement are used to exact money from the less-informed, and we are compelled to doubt his personal integrity and honesty.

Honesty is beautiful; honesty is lovely; and we fail to detect any

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trace of beauty and loveliness in such a suspicious advertiser. He has done us no direct wrong; he has not told the public a lie; and above all, he is perfectly honest so far as this particular honesty goes. But by the standard honesty originally acquired by universal humanity, he was seizing an opportunity of gain at the expense of the credulity of the public. This brand of honesty is bad,—it is worse than a man who openly robs at the point of a gun. Because of invisible influences, thousands upon thousands are misled in the case of the former; whereas, in the latter case, only one at a time suffers, and the deed is quite simple.

A supposed “honesty” which justifies any form of Artificiality is invariably contradicting the Honesty of Universal Nature. Such an hon-

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esty is always misinforming,—misrepresenting the beautiful quality of real Honesty. Spurious honesty, therefore, breeds, either invisibly or indirectly, nothing but contempt; and it stimulates the ill-will of humanity.

MODESTY

The danger of anything in excess cannot be overestimated. This condition may be manifested in such a manner as intemperance, over-dressing, “too much diplomacy,” foolishness, vanity, empty talks, selfishness, rudeness, and everything else superficial. These conditions only contribute to distraction, disgust and corruption; and there is no real merit or value to account for their existence. On the contrary, their ways directly lead to downfall and destruction, a result which is not anticipated by original humanity.

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We know that the man or woman who naturally attracts and appeals to us most is that person who possesses the inestimable quality of Modesty. Many an individual who may be possessed of linguistic ability, dashing appearance, conventional politeness, agreeable disposition and temperance in habits and manners, fails to invite our serious attention when he has not acquired this beautiful quality of Modesty. On the other hand, those who win their places in real life are not of those men and women who are silver-tongued, but of those who are full of sincerity; they may not be gorgeously attired, but sensible and simple; they may not force their laughter and smiles, but their eyes are filled with cheer, kindliness, tenderness, gentleness, and sympathy.

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Quality of Modesty: We never hear of a man who possesses money or who can command money, talking about what he is going to do with his money. On the contrary, it is always the man who is in adverse conditions, who does these things. Modesty never boasts. Neither do we know of a man who has confidence and ability to make money to talk of his business. Modesty is calm, and is not disturbed. We seldom meet an individual who possesses knowledge and wisdom who is loquacious. Modesty never imitates or pretends—it is absolutely genuine.

The acquisition of Honesty makes immodesty impossible to humanity, for Modesty is simply a manifestation of Honesty.

PURITY

Purity, that is, the Purity of universal nature, is found only in the

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original character. No humanity is pure when it is entangled in any portion of the general or of the sectional standards of the artificial world. Purity is meant, therefore, to be free from the influence of the Artificial Violence. To judge Purity by the artificial standard is inconceivably erroneous. It can never be done, although we attempt it.

The Effect of Purity: Beauty and Loveliness exist on account of Purity's presence. Take Purity away, and a man is far from magnetic; far from ideal, and far from beautiful. Upon Purity Nature originally intended to build the wonderful character of manhood. As it is with a locomotive, no matter how strongly built, if it be without the power of steam, it is useless; so is man without Purity. An automobile

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is useless without gasoline. How about man without Purity?

Significance of Purity: No matter how "honest" we are in the eyes of the law, or in compliance with the social conventions of the age, or section, or whatever is included in the field of Artificiality, if it happens to contradict the Honesty of the real nature in us, we are far from pure. It does not make the slightest difference how we keep our obligations and perform our "duties" as prescribed by the artificial world, so long as it is not the best within us. Or, if it is not the capacity limits of our ability, according to the responsibility felt in the universal nature, we, again, are not pure. It is not so much a question of Purity as to how many times we marry, how little we think of evils in ourselves or others;

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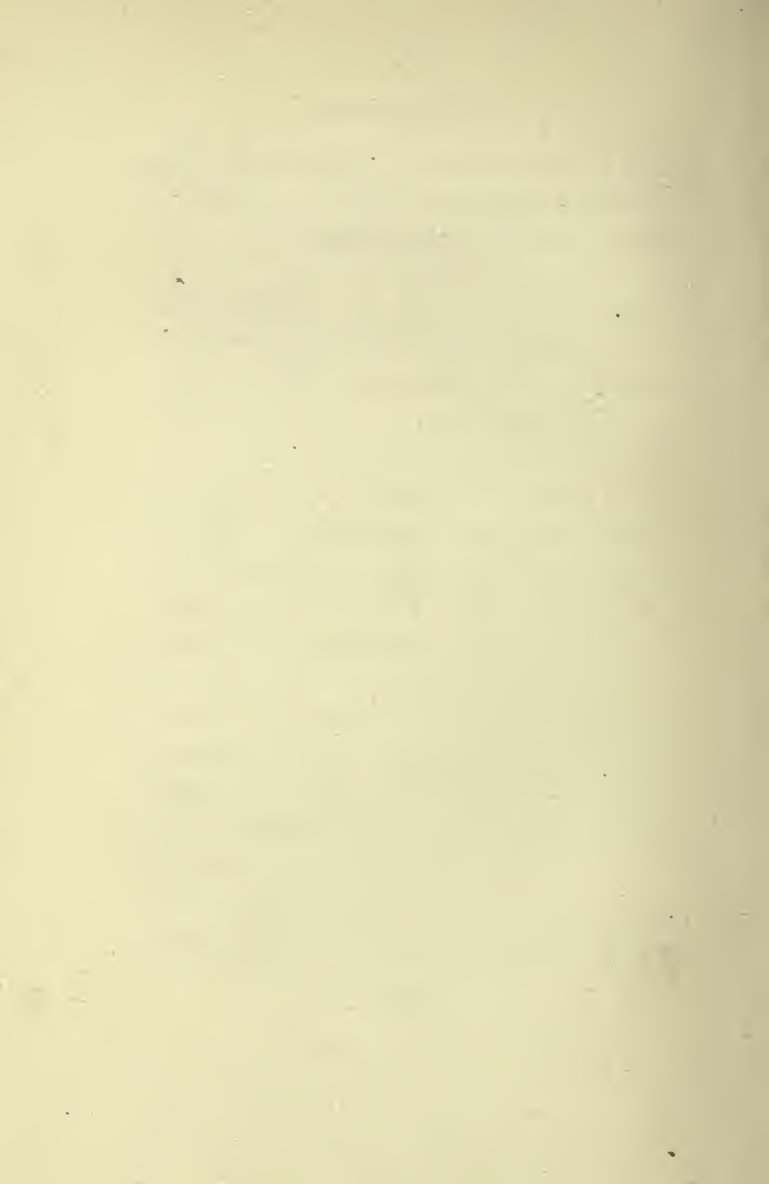
but it is a pertinent question as to whether our knowledge of and living the nature inherited by us, or acquired by us, shall make impurity impossible. Artificiality sets a "standard of Purity" of its own; but by so doing, it makes its own standard of purity an impossibility.

Quality of Purity: With Honesty we deal; by Modesty we gain; and in Purity we reach our purpose. Purity is destructive to wrong, and an enemy to foul play. It sets its foot straight toward its destiny. Purity is one of the supreme qualities of man's character. It possesses the power of all understanding. It is also the source of sympathy; and no true sacrifice is ever made without the fullness of Purity.

Honesty, Modesty, and Purity: These alone determine man's beauty

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and worth; and, in exercising these spiritual qualities, will man reach his final stage of attainment.



PART III
ATTAINMENT

PART III

ATTAINMENT

GENERAL CONSIDERATION



U M A N I T Y, in its final stage, is either *predisposed* to *Happiness*, or *Misery*. The happy man is he who has lived his life in accordance with the direct dictates of the Inherited and Acquired Natures of the universal mankind. No man is happy who has not done so. The miserable man is he who has sought his comfort by living according to the selfish and unreasonable demands of the Artificial Establishments of the world. By so doing, he may attain the height of worldly riches, no-

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tority, and sensuality. But, *HAPPINESS*, not *MISERY*, is the ultimate end of original humanity.

PREDISPOSED NATURE

The Natural Disposition of Humanity: Humanity, with its Basic Principles of *Faith*, *Hope*, and *Aspiration*, together with the Fundamental Characteristics of *Honesty*, *Modesty*, and *Purity*, free from artificial adulteration, reaches no other attainments than: (1st) *Love*, (2nd) *Peace*, and (3rd) *Joy*. In the full state of these qualities is *HAPPINESS* identified. With them there is a happy life; without them there is a miserable life.

LOVE

There is no other thing within the scope of human minds so badly abused as that condition which we call Love. We have practically no

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organized idea of its general quality, as we include in Love such terrible conditions and deeds as hatred, spite, murder, insult, jealousy, deceit, hypocrisy, sensuality, and everything else originally inhuman. It is alarming when we think of these things, as *Love* is a *triumphant attainment* after it eliminates all these inhuman natures and acts.

Quality of Love: Love never can associate with hatred. It hates hate. Love never takes the life of another; on the contrary it gives up its own life for others! Love never deceives nor impersonates—it is too proud to be itself! Love is never sensual—it is too pure to be lustful! So that one wonders what it is that we generally call Love! The definition of Love, according to St. Paul in his great Epistle to the Corinthians, is

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the most comprehensive and practical that any mortal can give. It cannot be improved upon. Among other things he states: "Love suffereth long, and is kind; Love envieth not; Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, trusteth all things, hopeth all things, endureth all things." So we plainly see that what we ordinarily call "*Love*," which is usually connected with envy, jealousy, hatred or madness, is not love at all. It is nothing but the violent attempt of the Artificial Nature of man to usurp Love.

Kinds of Love: There are two kinds of Love: Independent, or Ex-

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isting Love (Divine and ancestral); and Spontaneous Love (Social). Divine Love, or Ancestral Love, differs of course from Social Love in that either Divine Love or Ancestral Love are already in existence—it is not an attained condition, as in the case of Social Love (attained). Otherwise the Love of God, Ancestral Love or Social Love are just the same in quality.

Divine Love: God loves us, independently of what attitude we have toward Him. He does not ask us whether we love Him or not. It is immaterial to Him. Some may praise, others may curse. But in spite of either, He loves the latter just as much as He loves the former. The Love of God is absolutely free, because He possesses nothing but Love—He is Love. Furthermore, He

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does not keep His Love to Himself, waiting for us to ask for it. No! Inexhaustible abundance is for you and for me if we are qualified and ready for it.

Ancestral Love: The affection of a father or mother is like Divine Love in this respect: It is no respecter of persons. Every parent loves his prodigal sons just as much as he does his virtuous daughters. But Ancestral Love is unlike Divine Love in this particular, the former is seemingly selfish and unreasoning. Most parents ignore the fact that they were once children, and never literally obeyed the prescribed discipline of their fathers and mothers. In other words, Parental Love demands and expects what he or she did not give in the days of their youth. Ancestral Love, therefore,

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forgets the course of generations by ever repeating itself.

Social Love: If we are living in the possibility that we could love our neighbors as ourselves, we have attained that state of perfect love. If, on the other hand, there is one who foolishly imagines that it is an impossible act, he has evidently not lived to really know what this Love is. God can love sinful humanity! Parents can love thoughtless and careless children! Why can we not then reciprocate love between our fellow beings?

This Love knows and treats only with the utmost justice, because any other qualities pertaining to injustice or selfishness are not in it. Moreover, it forgives, forbears, and is extremely considerate. It can understand the other's pleasure as well as

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the other's pain, and expresses its sole sympathy for both.

It voluntarily and unreservedly renders help; it encourages; and above all it does everything within its own responsibility. Social Love has the power of all understanding, and whatever it does is always for the very best. It is uplifting, inspiring, fulfilling, and achieving for the purpose in which humanity is existing. It is so grand that in it we find nothing but everlasting happiness.

PEACE

Peace is one of the highest attainments of humanity. It is the goal for which it is instinctively striving and constantly seeking. However, humanity fails to reach this goal because it is constantly placing itself in the wrong, turning in the opposite

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direction. To attain peace is not like a strike of fortune. Fortunes may come and go incidentally, to all alike, indiscriminately, but Peace never finds its way to any soul which has not toiled, endured and found pleasure in the life originally intended for humanity.

State and Existence of Peace: Peace is an attained state, not an obtained condition. It requires no watchman or keeper. No cannon or thunderbolt can destroy Peace. We can be at peace in the front of the battlefield as well as in the depths of a forest. One can be at peace within the midst of the city's busy competition as well as in the country's quiet retirement. Noisy and restless children are far more at peace than those adults afflicted with mental unrest. The absence of noise, competition, or

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a crowd is not any more related to Peace than sensuality is to Love.

Peace is a friend to the Principles of Nature, and an enemy to Artificial Violence. The more the Violence of Artificiality tries to obtain Peace, the greater the confusion and disturbance ensuing.

Peace is always at ease; it never fears; it stands steadfast and firm; it is sober; it is sane; it is clear; it is well balanced. With Peace we have repose; we are free; we have poise; we are able to accomplish; we master, and we identify ourselves with perfect Happiness.

Joy

Joy is the highest attainment that can possibly be given to the life of humanity. It is the climax of human life. It is the reward; it is the Saturday night to the toiling laborer.

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All its past labor, toil, endurance, strife, and hardship, are reasons for rejoicing; not a cause for the least regret. It is the greatest of great attainments.

It is the Joy in us that prompts us to sacrifice because we feel indebted. It is the Joy in us that obliges us to aspire to greater heights because we feel ever so humble. It is the Joy alone that commingles with the afflicted and sorrowful hearts of humanity and cheers them. It is the Joy that directly communicates with the Source from which all the blessings of our lives flow. Joy gives nor begs nothing, but overflows with Thanksgiving.

With *Love* we are right; with *Peace* we are free; and with *Joy* we are comforted; and with Love, Peace and Joy we find ourselves in eternal Happiness.

CONCLUSION—HAPPINESS

Thus we see that we have heretofore vainly sought Happiness without knowing what it is, where it is, and whence it is to come. It is therefore not in the least strange that many of us do not possess Happiness; but we have now learned that Happiness comes only after the proper exercise of the Inherited, Acquired, and Predisposed Natures of humanity. From Inherited Nature we create our real existence; with Acquired Characteristics we build our perfect character; and in the Predisposed state we attain our real Happiness.

We often mistake *Hilarity* ("Good times") for Happiness. However while Hilarity gives one temporary

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animation, it has no qualities such as are possessed by true Happiness. As Happiness is the chief aim of natural life; so artificial life has for its end, *Misery*. In other words, Happiness stands in the same relation to natural life as misery bears to artificial life. Happiness gives animation to natural life, whereas Misery cannot animate any kind of life. Since artificial life requires animation just as much as natural life needs it, the former substitutes Hilarity for Misery for temporary relief. Hilarity is therefore just as essential to artificial life as Happiness is to natural life.

Happiness is not only the end of natural life but it is also the beginning, — the foundation, — of useful, practical, and worth living. Any activity previous to gaining Happiness

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is either done in vain or is detrimental. It may have been harmful,—it could never have been beneficial. Any act performed in distress, or in desperation, is the definite indication of the absence of happiness. For Happiness is loving, peaceful, and joyous. Any soul seeking Hilarity in forms of exciting amusement, thrilling adventures, and sensational indulgence is not in any degree happy. For Happiness is useful, sane, and worthy. It leaves no room for idle diversions or empty laughter. Happiness brings sweet memories, and stores abundant riches for the future. Happiness is natural life, for it is the appointed life of mankind.

PART IV
SUPPLEMENT
ARTIFICIAL PLEASURES
HUMANITY OF SEX
MARITAL INSTITUTION

ARTIFICIAL PLEASURES



IN speaking of Artificial Pleasures we refer chiefly to such conspicuous examples as *Wealth*, *Notoriety*, and *Sensuality*. These are undoubtedly the most prominent among the worldly pleasures to which humanity gives more time than it can possibly afford. In pursuing these pleasures man neglects his duty towards that goal set forth in the original plan of life—thereby failing to achieve fulfillment.

WEALTH

It has been proved to us that the accumulation of wealth, or getting money, is a matter of chance much more than of living the right sort of

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life. A man may be penniless to-day; and tomorrow, without much effort on his part, or any definite, preconceived thought, become a millionaire. It is quite evident, therefore, that the accumulation of wealth has no relation whatever to one's goodness, righteousness, ability, or wisdom. On the contrary, the reverse is often the truth.

Naturally speaking a moneyed man is much more desperate than a man without money, and consequently the former is idle, incompetent and intemperate; while the latter is industrious, practical and reasonable. The reason for this may be apparently seen that the rich man has reached such a state of mind that he has either acquired everything that money can buy, or he no longer takes a fancy vision for any good in what

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money will bring. The result is that he covets something that is neither in existence, nor is he rightly entitled to it or deserves it.

A man who toils for money, on the other hand, although he has many "air castles" like the man who already has obtained money, nevertheless his dreams are founded upon possibility—upon realization, so to speak, *however they may be great or small*. He only fancies many "wonderful" things that money could buy.

At any event, the buying power of money is very narrowly limited, in as much as we habitually and unconsciously think that it is a great *medium of exchange*. The idea that with money "we can get away with most anything" is very erroneous to the fundamental thinkers. On the contrary, money can only buy what is

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for sale—and, furthermore, it often discriminates the buyers, as we know that a moneyed man perishes just as soon as a man without money where food famine is prevailing. The rich have no more chance of escaping the epidemics than the poor have, so we see that the alleged power of money is grossly, if not entirely, weird exaggeration. In reality the place of money is not any more extended than the function of a lead pencil is for writing. What then, is wealth, may we ask?

According to Christ's point of view, the abuse of money is the root of all evil; and with it, He says, man finds it almost impossible to get into the Kingdom of Heaven. Whatever, then, money may be, it has no intrinsic value in helping us to accomplish the real aim for which we are instinc-

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tively striving. Wealth, therefore, is unquestionably the most disappointing, inappropriate, and least useful thing in our existence, so far as its contribution to our real life is concerned.

NOTORIETY

We are mad after notoriety. We often separate from our dear ones for it; we even deliberately do wrong for its sake; we consume our vitality in pursuit of notoriety; and, in fact, we do not have much time for quiet, or hours of tranquillity, when pursuing notoriety. Doctors forget their patients for notoriety; preachers ignore the Saviour for notoriety; lawyers overlook laws for notoriety, and we forsake worthwhile things for notoriety. Remember what Christ says about notoriety. In substance it is this: What are you going

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to do with the entire wealth of the world if you are not happy? Or, in other words, would you give up your happiness for notoriety? The artificial life of Humanity is, indeed, very inconsistent when we think of these things!

SENSUALITY

Sensual pleasure is the greatest of all the worldly enticements. Its seduction is probably greater than either wealth or notoriety. In pursuit of sensual pleasure kings lose their crowns; millionaires become paupers; saints become sinners, and happy men become miserable. Its lure is well-nigh irresistible, but the price is terrible.

Sensuality never exists between happy couples. It is never known to exist where love rules; where inter-

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ests are mutual, and reciprocated. But sensuality springs as soon as balance is lost. Its balance is lost through forms of deceit, of falsehood, and selfishness. Sensuality is the most carnal, ignoble, and debased condition of manhood.

HUMANITY OF SEX

HUMANITY OF SEX



THE natures of men and women are naturally symmetrical. This is expressed in each sex in the form of positive and negative qualities, active and passive. We may call these *initiative* and *adaptive*. The terms do not matter so long as we understand that the characteristics which conflict or repel do not make a complete cycle where symmetrical qualities are required.

Wholeness of Social Life: Man and woman, with their positive and negative qualities, are meant to be mated for a certain purpose in life—fulfilling the wholeness of social life. Whatever man lacks in his so-

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cial life he gets nowhere else but from woman. Likewise, woman gets her social fullness from man. What man demands from woman, and what woman from man, is an entirely different thing. What qualities man has not, woman has; and what man has, woman has not.

Man as a social being is all the time instinctively working out his destiny, as well as the destiny of his dependents. He does it inventively, and instinctively; depending upon the adaptability of woman. In the natural state, the adaptive nature of woman is remarkable. It astonishes man at any time, as this quality is absent from him. Naturally woman is instinctively seeking to adapt herself to man's initiative; man is, on the other hand, naturally seeking to locate the adaptable.

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Only one kind of woman is useful to man, and he places her real value above himself. That woman is she who adapts herself to his initiatives. The exact opposite is true as regards woman. That man on whom a woman depends and for whom she really cares to do everything, is he who stays with his initiatives. The greatest pleasure of woman's social life comes when she adapts herself to man's initiative power. Likewise, man's greatest pleasure comes when his initiative power is appreciated.

On the other hand, if a man has no initiative power over woman he usually employs brute force. This is the most ineffective power known. It can do nothing with woman's delicate adaptive quality. Since woman adapts she never yields. Since man initiates he never adapts. To make

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woman yield by brute force is to make her willing to die before she will yield. On the other hand, if a man possesses the self-determinant power over woman, she is only too glad to adapt herself to him. To make a concrete instance of this: A husband who is not able to exercise his initiative power over his wife (not because she is inadapttable, but because he is yielding), invariably has some woman adaptable to his initiative; and, likewise, his wife has sought a man to whom she can adapt herself.

Man's Initiative and Woman's Adaptability: Man's initiative and woman's adaptability may be seen in the following contrasts: If a man is told a new thing, no matter how reasonable or true it seems to him, he never fully realizes it until he proves

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it for himself; if a woman is told the same thing, of which she never heard before, her adaptive nature recognizes the truth instantly, and she can make use of it. Thus we see the general conversation between men. It is invariably argumentative. That between the female sex is ordinarily gossip. Conversation between the two sexes is generally in agreement.

Man is eternally man, and woman eternally woman. You cannot make man out of woman, nor woman out of man. They will everlastingly be as they are. That is the beauty of nature; otherwise it would not be nature, but it would be plainly artificial. The sooner we forget the man or woman of today is something else than he or she was yesterday, the better we are. The young men and women of today are craving and seek-

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ing for exactly the same things as did their grandparents, or their great-great-grandparents in their youthhood, or the youths of centuries ago. They may appear different; they may not be doing the same things; they may be thinking in different terms; but, whatever the apparent differences, however they may exist, it is not that their original nature has changed, but on account of the peculiar prevalence of the time's artificiality.

Man's "Brutality" vs. Woman's "Cruelty": We often speak of man as brutal, and of woman as cruel. Yes, that is very true; but it is not the proper way to classify their propensities. If we are asked to tell what a boiler is, our answer is surely not going to be that a boiler explodes. A boiler explodes, yes; but it ex-

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plodes under certain conditions only. It is not made to explode. A boiler does not have to explode; neither do we anticipate the explosion, nor do we have it explode during its lifetime. An explosion is preventable, too!

A woman's cruelty is her defense against man's brutality. Man uses his brutality when he loses his initiative power over woman; then is when he attempts subjugation by brute force. Since it is not in the nature of woman to yield, she dissimulates, and this condition is known as woman's cruelty. A woman is trustful if a man is trustable; a woman follows if a man leads. If a man misleads her, she follows another.

CONCLUSION

So the phrase "Humanity of Sex" means the active qualities belonging

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exclusively to each sex which can neither be duplicated nor exchanged under the conditions of a natural and harmonious state. Under artificial conditions, a man may be a woman, or a woman may be a man; but this has proved to be utterly disastrous to the consummation of harmonious sex relations. It has caused failure in the home as well as in the great commonwealth of human society.

It is not an uncommon sight to find men giggling and women daring. They must be disgusting to each other! It is, however, the poorest sort of imitation of each sex to partake of the characteristics of the other. It is a sad thing to see the male stepping out of his character of magnificent strength which would make him a hero in the eyes of woman; likewise to see the female for-

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saking her sweet disposition which would have kept her as the everlasting sweetheart of man.

What more foolish to imagine than a man who, putting aside that which he really is and that for which his capacities really fit him to do; and taking up that which is wholly foreign to him and which he is incapable of performing, when there is no good reason to account for the change? But, that is the exact situation men and women are facing in the problem of sex existence. As but one thing can occupy a given space at one time, so man cannot imitate woman effectively nor can woman ape man.

While the right and left hands are similar in form, and accomplish the same effect in their functions, yet they are distinctly two different things. Male and female are two dis-

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tinct individuals, possessing the same equal faculties, but directed to certain distinctive uses exclusively for one common object.

The more strongly we realize the Humanity of Sex in its natural state the less apt we are to fall under uncongenial state of sex relations. The master knowledge of Humanity of Sex is therefore undoubtedly one of the most important steps in maintaining the social harmony and equilibrium of human society.

MARITAL INSTITUTION

MARITAL INSTITUTION



AT no time is humanity ever in the state of wholeness without the communion of some expedient association. Without this association the fullness of a social life of happiness is unattainable. While we are yet children the wholeness of our lives is fulfilled by the gentle care and tender passion of our parents. When we reach maturity we no longer require the ancestral affection; we automatically seek elsewhere for the fulfillment of our wholeness in the form of marital institutions.

One of the worst, if not the worst, among many credulous fallacies in our social structure, is the idea that "matrimony is a lottery." The worst

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of this is that it is not generally handed down to us by those who have made matrimonial mistakes; but by those who pretend to be social welfare workers, reformers, or, sometimes from the lips of our parents.

For the sake of argument, let us consider this phrase. With whom is the husband or wife gambling? To be sure, neither one is taking chances with the world, any more in the marital life than were he or she out of the state of matrimony. Therefore, the advocates of the matrimonial institution being a "gamble" must mean that the gambling is between husband and wife.

In a game of chance, all gamblers know that the secret of the game is to pit one's skill against another's. In plain words, it is trying to steal away another's belongings. Such an

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application as this meaning of the word to the institution of matrimony is a crime against social decency.

There is still another clamor: "Marriage should be instituted on the basis of business principles." This is not quite so bad as the first assertion; but it is bad to give such a misinformed, incompetent, and impractical idea to the coming generations who are about to enter the most eventful and joyous season of their lives. Such statements are not improving existing conditions; but, instead, they do considerable harm, for the reason that they are not true, not practical, only misleading.

A business partnership and a partnership instituted in marriage are altogether different in elementary principles. In a business partnership two or more enter into an enter-

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prise for the individual gain accruing to the firm bound together by common interests. In this enterprise, efficiency and co-operation are absolutely necessary and are rightfully demanded; whereas, in the matrimonial partnership, efficiency and co-operation are naturally reciprocal, and duly in existence.

There may be many marriages instituted on a business basis that are called "successful," but they are not in a real sense what marriage should be. These men and women are only cohabiting for convenience — not in any sense fulfilling the purpose for which marriage was originally intended.

Properties of Husband and Wife: Man and woman have exactly the same value in fulfilling the wholeness of their common interests. The only

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difference is that one is a half, so to speak, of the other,—one-half of the whole, in their contribution to the same end. The functions of their respective properties never conflict. They do not conflict any more than the arteries and the veins do; both carry exactly the same amount of blood. The only difference is that the former carries the blood from the heart, while the latter carries it into the heart. The arteries and veins are working together for the economy of their common end,—the circulation of the blood.

The aims of husband and wife are single; their interests are in common; never do they compete for supremacy or superiority. It is nonsensical, as well as forbidden, to compare a man and a woman as to their usefulness, worthiness, supremacy,

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superiority, or any other of the qualities peculiar to the respective sexes. They are incomparable, because each is distinct from the other in the purpose for which each is intended.

Of course, when we compare the amount of sweetness in an orange and a lemon, the orange is sweeter; but when you compare the sourness in both fruits, naturally the lemon is more sour. But there is no real sense in comparing these two citrus fruits as regards their merits or demerits of sweetness or sourness. You cannot say a violin is better than its bow. The mission of the violin is to produce a musical sound. If it fails to do so the most expensive violin in the world is useless. It is the combination of the violin and the bow that produces the wonderful musical sounds. But the violin and bow are

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not fighting for supremacy. Rather, they are naturally striving for harmony. So it is with husband and wife. They are for harmony, not claiming the individual rights for each.

Successful Marriage: Either success or failure of the matrimonial venture does not so much depend upon the “suitable affinity” or “knowing each other” as we usually conceive. But it does depend greatly, if not entirely, upon the proper recognition and performance of the respective duties prescribed in the symmetrical qualities of each sex.

The first duty of the husband is to provide the general necessities of his family. This act is a spontaneous prompting in him. Forasmuch as this is a sacred duty of man, he must be allowed a free hand in this par-

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ticular undertaking. The primary duty of the wife is to assist her husband in his strength, in his shortcomings, in his inefficiency, in this tremendous task planned by him; but not in the way of authority or supervision. A wife's authority and supervision are not her best service in this particular respect for their joint interest for accomplishment. But they rather create confusion and discouragement in his mind, because he naturally is not looking for his wife to take his place; and besides it is *he* who has the responsibility, not *she*. The husband's activities in the world are for the benefit of his wife, anyway, so that it is her wisdom to know that to embarrass him in his activity in the world is to impair their joint achievement. Therefore, the successful marriage can be

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realized only by the husband and wife who are loyal and devoted to the duties called for in their joint social life inscribed in Humanity of Sex.

The ideal marital institution is like two feet making their forward march. Each is made to follow the other. They never conflict. They never do the same thing at the same time, although they are doing the same thing and getting to the same common place. On the other hand, if they were compelled to do the same thing at the same time (like jumping), they could not keep it up for long. They would get weary; efficiency would be lost; co-operation would be lacking; they might never achieve their aim.

The same is true with the state of matrimony. If the husband and wife enter marriage with the idea of en-

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tering the business firm of Mr. and Mrs. Company, for individual gain, or contending each other's authority, naturally the two-in-one firm will sooner or later collide; dissolve; disagree; go into bankruptcy, or exist only in a chaotic condition.

CONCLUSION

In all probability the male is the king of the general field of *Intellectual Faculty*. In reality, there is never a time that the "intellectual" female has occupied this exalted place. In the artificial condition of this world we ignorantly "believe" (imagine) that she is equal with man in sharing this honor. But to let woman come into this sphere, or to gain entrance to man's field, creates nothing but confusion and disorder. And

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misfortune and suffering fall equally upon both sexes.

Nevertheless, woman has an empire of her own, to which no man is legally admitted to interfere with her queenly sovereignty—that is the empire of *Emotional Faculty*. The man who feels that he is just as capable and knows just as much as she does in this particular respect, is thinking erroneously. If man is admitted into this realm, or if he gains entrance to the field of woman's activity, again misfortune and calamity fall upon both, and both have to suffer the consequences.

We never let children come into our important place of business, unless we know them to behave like statues; because it is a well known fact to us that whatever they do, will

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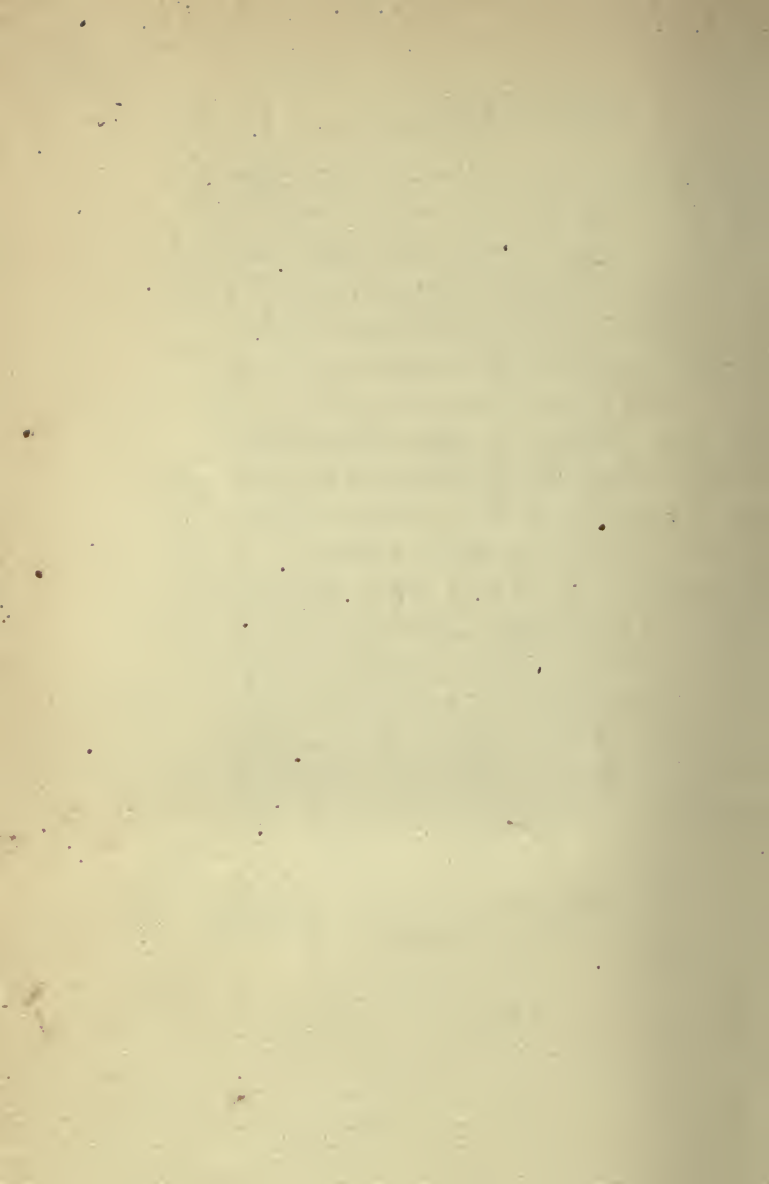
be either for detriment or disadvantage—never results in advantage or progress. On the other hand, these same children may be a tremendous help to us if they are there to assist us under our authority and supervision, if we ever need their assistance.

The same principle is exactly ruling in man and woman in their respective Faculties. To let man invade the general field of Emotional Faculty, where he has no responsibility,—“everything to gain,”—“nothing to lose”—“woman pays the price,” so to speak, superficially, is utterly an inexcusable act of humanity of sex, if it is for perfect harmony and understanding. Likewise, within the scope of the Intellectual Field, where woman is permitted to be freehand, careless, indifferent,

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and thoughtless,—whatever the damage she may cause—man has to amend. This is also accomplishing nothing toward the improvement of the condition, but furthering the impairment of perfect harmony of sex.

As man differs from woman in his physical being, so the Intellectual Faculty and the Emotional Faculty are the secret of the spiritual differences existing in their natures. A harmonious state is only possible when each presides over his respective dominion. The opposite condition breeds discord, misunderstanding, and all the rest of the troubles immediately or distantly affecting mankind in general.



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